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A SERMON,

Delivered at the Dedication of the Universalist Meeting House,  
in PORTLAND, (Me.) August 16, 1821, by SEBASTIAN STREETER, Pastor  
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HAGGAI ii. 7 and 9.

*"I will shake all nations, and the desire of all nations shall come, and I will fill this house with glory, saith the Lord of Hosts."—"The glory of this latter house shall be greater than of the former, saith the Lord of Hosts: and in this place will I give peace saith the Lord of Hosts."*

THE custom of dedicating places of public worship to the exclusive service of Almighty God, is sanctioned by the usage of ages. For this purpose, we have now assembled in this commodious and splendid edifice.—The words read from the holy scriptures, are thought to afford an appropriate theme of discourse on the auspicious occasion. The two houses mentioned in the text, are, the one built by Solomon, and that erected by the Jews, after their return from the Babylonish captivity. The transcendant glory of the latter is predicted. We shall do well to remember that Haggai spake with the authority of a true prophet. He followed no cunningly devised fable, nor shaped his predictions to suit ancient opinions and prejudices, or to strengthen and perpetuate popular impressions. "Thus saith the Lord," was his direction and authority. He devoutly listened to the voice of the Almighty for instruction, and whatever his spirit dictated, he fearless of consequences, indited.

In the verses which we have selected as the subject of discourse, on this joyful and interesting occasion, the prophet asserts his authority with distinct and solemn repetitions—"Thus saith the Lord of Hosts." His predictions are consequently, based upon inviolable truth, and await in the progress of the divine administration, an infallible and complete accomplishment. But the doctrine of the text will have but little influence upon the hearer, unless the divine authority of the writer is fixed in the mind, as an incontrovertible truth. If he had no authority to predict, we have none for believing in his predictions. Our hopes may end in despair, and our confidence terminate in confusion. But if he foretold "the coming of the Just One, and the glory which should follow," by the direction of the living God, "he that believeth can never be confounded." This is our persuasion, and with it, we may proceed to the labors before us, with hopeful prospects of edification and pleasure.

The text contains a number of predictions, all however, connected by the unity of the general subject, which is the coming of the Messiah, and the transcendent glory and peace, which follow in the train of his mediation.

Convenience and improvement will incline us to notice the different sections, as they are placed by the inspired penman.

I. I will shake all nations.

II. The desire of all nations shall come.

III. I will fill this house with glory, and the glory of this latter house shall be greater than of the former.

IV. And in this house will I give peace.

The first particular prophetically indicates the uncommon solicitude which was prevalent among the Jews and others, at the time of the Saviour's birth; and the great revolutions which the diffusion of his doctrine, and the establishment of his kingdom, would produce in the institutions, opinions, and habits of all nations. These emotions and mighty changes are ex-



pressed by the comprehensive phrase, "I will shake all nations." That an illustrious personage of incalculable utility to mankind, was about to enter the theatre of the world, is known to have been a very prevalent expectation at the time of the Redeemer's advent. No prophet had appeared among the chosen tribes during the space of about four hundred years. The ancient distinction and authority of their nation were extinct. They confidently looked for restoration to their ancient privileges and national elevation, by the Messiah promised to their fathers. The rabbins, in whom the multitude were accustomed to repose implicit confidence, assured them that the magnificent approach of their deliver was at hand. That their long expected Shiloh was at the door. That the august "Messenger of the covenant" to be made with the house of Israel in the latter days, would suddenly, very suddenly come to his temple in Jerusalem, wearing the aspect of supreme authority; invested with the insignia of royalty; clad with an armor irresistible; and who, subjugating all nations, would give them the dominion of the world.

Aspiring and vain, these representations were perfectly congenial to the temper of that people. Their pride was inflated. Their ambition was distended and inflamed. Illusive hopes elated and disquieted them. They were agitated and moved by an ungovernable anxiety. To use the language of the text, 'The Lord shook them.' Under the influence of conflicting passions, but particularly that of fond expectancy, they were shaken through all their tribes and families. But this expectation was not confined to the Jews. It reached other branches of the Roman empire. "Wise men from the east," guided by the star of the babe born in Bethlehem, "came with gifts of gold, and frankincense and myrrh," to find him who was born king of the Jews, to fall down before him with reverent prostration of soul; to welcome and worship him as "the true light of the world, and the salvation of God to the ends of the earth."

The commencement and progress of Christ's ministry

shook the existing institutions, customs, and prejudices of every place, where its power and glory were displayed. As he multiplied miracles of wisdom and mercy, of power and compassion, all classes of society were shaken by their influence. While his doctrine dropped as the rain, and distilled as the dew on the multitude, on the Jew and the Greek, the Scythian, the barbarian, the bond and the free, all were moved. Indifference itself could not remain neutral. The chief priests and the rulers of the people looked around upon the field of the Redeemer's labors of love, and were shaken into paroxysms of rage, that such distinguished favors and blessings should be lavished upon the multitude without proper discrimination. "The common people" were aroused from their slumbers; heard the Saviour gladly; caught a glimpse of his rising and expanding honor; and "rejoiced with joy unspeakable and full of glory," that they had found the "consolation of Israel, him of whom Moses in the law and the prophets did write." A general agitation was visible in every place, where the Apostles of the Lamb preached "the gospel of the kingdom," and wrought "wonders in the name of the holy child Jesus." Polytheism trembled through all its departments. The gods were shaken from the pantheon, and the priests of idolatry from the altars, where stupid deities were blindly revered. Civil despotism and ecclesiastical tyranny tottered as on the brink of dissolution. The vaunting champions of the traditions of men met their prostration, and the sour bigot found his temper mollified and sweetened, by the melting influence, and the kindly power of impartial mercy. These consequences will ever follow, where the gospel, which is the "power of God unto salvation," is preached "in the demonstration of the spirit and power" of its truth. Those who make "shrines for Diana," and patch the rents in "broken cisterns that can hold no water," will find "their craft in danger," and be utterly shaken out of employment. Those, and those only, who labor in the fields of a Saviour's love, in the fruitful



vineyard of him, who had compassion on the ignorant, and on them who are out of the way, will find their vocations permanent, and their reward sure. All others are out of "the way everlasting," and must be shaken and moved into the places destined for them by the purposes of him, "who worketh all things after the council of his own will."

The scriptures abound in testimonies which substantiate these statements, but a few must suffice. God declares by the prophet Jeremiah, "I have set thee over the nations, and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, and to build, and to plant." It is no less the province of the genuine gospel of Christ, to root up and exterminate every thing in the moral and intellectual systems, contrary to the nature of God and the happiness of his offspring, than it is to plant "the word of life," and build up the kingdom of holiness and peace. The unerring teacher, who spake not as the scribes, but as one having authority, is express on this point. "Every plant," says he, "which my heavenly Father hath not planted, shall be rooted up." The great apostle of the gentiles, adds the weight of his testimony. "Yet once more, I shake not the earth only, but heaven also." The meaning undoubtedly is, he will produce revolutions not in the civil institutions only, but in all ecclesiastical establishments and moral habits of the world, which are in opposition to the genius and requirements of the everlasting gospel. "And this word, yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things that cannot be shaken, may remain." Thus certain it is that agitations and revolutions ever have, and ever will attend the preaching and operations of the genuine doctrine of "Jesus and the resurrection," till "all things are made new," and the true God is known and worshipped as, "ALL IN ALL."

Something of this kind has undoubtedly been witnessed in the promulgation and spread of "the common

salvation" in this place. The slumbering feelings and the hitherto inactive abilities of the friends of Jesus and of man, have been roused to noble exertions. They have arisen from "the dust and shaken themselves." The exhibition of their efforts astonishes contiguous towns and distant churches of the Lord Jesus. So commodious and splendid a temple of love and of homage, of prayer and praise, has rarely, if ever, been completed in so short a period of time. With propriety you may repeat the language of an eminent servant of our master, "We can do all things through Christ who strengtheneth us."

In your efforts and progress thus far, you have probably produced a general excitement in this place, and in the neighboring villages and towns. Some have gathered with you, and many have endeavored to scatter abroad. Some are friendly, and others inimical to the prosperity of your society. Some approve, and others oppose the universality of "the gospel of the grace of God," in which you believe and rejoice. But, brethren, you will stand as "Mount Zion which cannot be moved." You have no reason to be alarmed. "The king eternal, immortal and invisible," has, through your instrumentality, shaken this section of his heritage; and he will continue to shake the nations, and cities, and neighborhoods of the whole earth, till not a vestige of wrath or impenitence, unbelief or corruption, sin or misery, remains in the family of man. "Till death, and he who hath the power of death are destroyed," till a ransomed world, made free indeed by "the truth as it is in Jesus," shall know, experimentally know him and the power of his resurrection; welcome him as the desire of their hearts; and unanimously crown him "Lord of all." These remarks will introduce the second particular.

## II. The desire of all nations shall come.

This is a prophecy of the coming of the Messiah, in the person and ministry of Jesus Christ, and has been literally fulfilled. He actually appeared during the continuance of the second temple, repeatedly entered it in



person, and taught "the people the things which belonged to their peace."

But the literality of this prediction, it is believed, contains but little, if any, of its real importance. The personal appearance of Christ was not all, we apprehend, which the spirit of prophecy intended by the phrase, "The desire of all nations shall come." Though higher than the kings of the earth, the Son of God, considered as an individual, was no more "the desire of all nations," than Lycurgus or Solon. Indeed when disconnected with the sublime doctrine which he taught and exemplified; his distinct and luminous exhibitions of the character and will, the requirements and beneficence of God; and the indubitable proof which he gave of a resurrection to a blissful immortality, he was, not probably, the "desire" of any nation. But the gospel of his kingdom contains truths and blessings which are, in substance, ardently desired by all nations, and families, and individuals of the earth. Equally removed in the doctrine which he inculcated, from "the leaven of the pharisees and sadducees," he was "full of grace and truth." Officially and practically, he was "the brightness of the Father's glory, and the express image of his person." He was the sun of the intellectual and moral world. "He was the resurrection and the life," the "salvation of God to the ends of the earth."—He was a supernatural messenger from the court of heaven, who brought "good tidings of great joy to all people." He was a teacher divinely qualified to impart to the whole Adamic family, all the information they desired, respecting the Deity, themselves, their fellow creatures, their duties and destination for time and eternity. His sublime doctrine, perfect examples, and heavenly instructions, contained in substance every thing which all nations and individuals, from the birth of time to its final catastrophe, could possibly desire. In this sense he was "the desire of all nations." Wisdom and love, compassion and power, pardon and peace, heaven and eternal glory beamed conspicuously in the gospel of his kingdom.

Those points in theology and ethics, which had in all ages bewildered and perplexed the profoundest philosophers and moralists, were rendered by the heavenly teacher, so plain and intelligible, that "he who runs may read" and understand them.

1. He revealed the Deity in all his communicable majesty and mercy, power and glory. He developed, with infallible certainty, his nature and will ; the benevolent motives of his providence ; and the auspicious termination of his moral government. A deep solicitude on these momentous subjects is common to all nations, and all ages of the world. Men have ever felt, and continue to feel, not merely a prying curiosity, but a deep interest in being acquainted with the invisible power which gave and sustains their existence ; which has created worlds unnumbered, and beings innumerable around them ; and which continually directs and guards the multiform interests of all. So far as history reaches or experience extends its observations, this solicitude is visible. The writings of Zeno and Aristotle, Plato, Seneca, and other philosophers and moralists of remote antiquity ; and especially the avidity with which their instructions were received, indubitably prove the prevalence of a powerful anxiety to be acquainted with the nature, perfections, and will of the Supreme Divinity. In the gospel of Jesus, we have clear and decisive information on this universally interesting topic. "God is a Spirit, and those who worship him, must worship him in spirit and in truth. God is light, and in him is no darkness at all. God is love, and he that dwelleth in love dwelleth in God, and God in him. There is none good but one, that is God. He maketh his sun to rise upon the evil and the good, and sendeth rain upon the just and the unjust. He will have all men to be saved and to come unto the knowledge of the truth. He worketh all things after the council of his own will." These are but a few of the numerous passages in which Christ and his apostles clearly describe the nature and character of God our Maker. According to the teach-



ings of "the faithful and true witness," the parental affections are among the distinguishing glories of the Almighty. When thou prayest, say, Our Father, who art in heaven ; Hallowed be thy name. Call no man on earth Father, for one is your Father in heaven, and all ye are brethren." These luminous testimonies afford a clear exposition of the nature and character of the great God with whom we have to do. They are truly like "apples of gold in pictures of silver." Their truth is indubitable, and will when known by all satiate the desire of all nations, and the individual myriads of the human race. This is "the God and Father of our Lord Jesus Christ." This is the beneficent object of worship presented by genuine christianity. This is the God, brethren, to the honor of whose venerable name, your piety and liberality have reared this splendid temple of prayer and praise ; in which you and your children, and we trust your children's children through generations yet unborn, will prostrate yourselves before him, and offer the united libations of willing and delightful homage. Drawn by the cords of boundless love, you will here enjoy antepasts of the upper world. The pure and lovely object of your devotions will enkindle celestial sentiments and transports in your hearts. He is an Almighty Father. He is an infinite Benefactor. He is an immutable and immortal Friend.

2. Mankind have not only a desire to be acquainted with the being and perfections of God, but they have a pressing anxiety to know what *services* he requires of them. This is another desire common to all nations. It is fairly deducible from the rites and solemnities of all religions. Patience has been wearied, and ingenuity exhausted, in the multiplication of inventions to placate and gratify objects of religious worship. Whenever a ceremony or rite is settled in the mind of a devotee, as grateful to his God, however puerile or revolting to reason and humanity it may be, he moves to its observance with a resolution, which bids defiance to personal pleasure or pain, interest or honour.

"Gods that are cruel, partial, false, unjust,  
Whose attributes are rage, revenge and lust,"

have never been wanting in the number of votaries, to pay them a brutal and cringing homage. To gratify ideal divinities, immense treasures have been squandered; the holy endearments of domestic, and the tender sympathies of social life have been chilled and frozen; rivers of blood have flowed; and human victims without number have smoked upon the sanguinary altars of superstition. These chilling horrors present human nature to our view in a state of deplorable debasement; but they are notwithstanding decisive evidence of the point of doctrine under consideration. They never could have been witnessed, had the human heart been neutral with respect to the will and injunctions of God. They prove beyond the power of contradiction, that mankind possess an instinctive inclination to know the duties, to be acquainted with the *services*, which the great Divinity requires of his intelligent creatures. This information "drops like the rain, and distils as the dew" in the doctrine of "the lowly Jesus." The information, which this doctrine affords on this article, is replete with satisfaction. It calms the conflicting passions of the soul. It hushes the frantic agitations and struggles of the mind. It delivers the victim of superstition; sweetens the sour temper of the bigot; plucks the shrieking babe from the arms of Moloch; and binds up and soothes the yearning heart of the tender mother. No rites at which humanity revolts, no bleeding victims, no consuming sacrifices are required in the gospel of the Lord Jesus. "His commandments are not grievous but joyous. Those who worship God must worship him in spirit and in truth." In the spirit of love which "worketh no ill to its neighbor," and of "truth which maketh free indeed." "Ye pay tithe of mint, and annise, and cummin, said Jesus to the Scribes and Pharisees, and have omitted the weightier matters of the law, judgment, mercy and faith; these ought ye to have done, and not to leave the other undone."



When asked by a cavilling expounder of the law, which was the great requirement, he replied, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and the great commandment." What could be more descriptive of mildness than the following injunctions and declarations of the heavenly Father. "Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me ; for I am meek and lowly in heart ; and ye shall find rest to your souls. For my yoke is easy and my burden is light."

Such are the religious services required of man in the gospel of everlasting life and peace. These are the elements of christian piety. This is the homage, rendered by the humble follower of the Lamb, to his "God and Father, and our God and Father." He offers no "fear that hath torment, no doubt that damns." His are "the sacrifices of a humble and contrite spirit, which are," in the sight of his God and Redeemer, "of more value than thousands of rams or ten thousand rivers of oil." From the altar of his heart daily and delightfully ascend the hallowed oblations of faith and hope, of love and obedience, of prayer and praise.

3. Among all nations, ancient and modern, a perfect system of morality has been a subject of anxious inquiry. They have a common desire to know what services and duties man owes to his fellow man. In the hurry of human life, and the bustle of conflicting interests, motives and pursuits of a personal and partial nature, too generally, we admit, occupy the thoughts and the efforts of the multitude. In the eager chase of wealth and ambition, of honor and pleasures ; and especially in the outrages of anger and resentment, men are prone to forget the dignity of their nature ; too often overlook the sacred tie that binds and blesses the social state ; too frequently trample under foot the noblest sentiments and the holiest sympathies of the human heart. But when the storm of selfish passions subsides, and the mind en-

joys a calm of sober reflection, the sacred principles of social and brotherly love will awake from their slumbers. They will prompt a critical inquiry into the duties and services due to kindred nature. Injustice, and fraud, and violence are never approved in a moment of dispassionate deliberation. Truth, righteousness, and benevolence are the native elements of the human heart. Till the universality of these is practically established, inquietude and dissatisfaction will embitter the intercourse of nations and individuals.

But the powers of human wisdom have labored in vain to form a perfect system of morals. If we turn over the pages of ancient philosophers and moralists, we shall find their maxims extremely deficient. Their systems are marked with the characteristic imperfections of their authors. Their details are too minute and intricate to be useful in the transactions of man with his fellow man. Many of their rules are the vagaries of a bewildered imagination, rather than the deductions of enlightened reason; some are untenable in civilized society; others are subversive of the public safety and peace; and not a few deplorably humiliating to the real dignity of the human character. In every system antecedent to the introduction of christianity, a relentless and retaliating spirit was indulged. No one therefore, could meet the desire, and answer the interests of all nations. But a different system was exhibited in the scheme of grace through the anointed of God. The gospel of Jesus develops a system of morals, which is in every respect perfect. It teaches clearly and decisively the reciprocal and appropriate duties between man and man, rulers and subjects, ministers and people, masters and servants, husbands and wives, parents and children. In this admirable system, the discharge of one duty, in no instance interferes with faithfulness in respect to any other. All its requirements may be performed at the same time, and the utmost harmony and happiness prevail.



The occasion, however, will not allow us to dwell with particularity on the different branches of christian morality. It will be sufficient to exhibit with clearness and precision its general nature and character. It is founded upon the common brotherhood of mankind. "Call no man your father upon the earth, for one is your Father in heaven, and all ye are brethren. This Jesus spake to the multitude and to his disciples." They were "all brethren." Resting upon this broad foundation, christian morality begins and terminates in love without partiality. Assuring us that "God has made of one blood, all nations of men to dwell in all the earth," it requires us to "love as brethren, to be kind, courteous, and pitiful" to all. Mutual forgiveness is an important branch of it. To the interrogation, "How oft shall I forgive my brother?" our holy Master replied, "Not till seven times only, but till seventy times seven." This is a distinguishing trait in the general character of morals, as taught by the Redeemer. Forgiveness flourishes on the soil of cordial love, and it was therefore a principal object in the instructions of Christ, to cultivate and expand this celestial sentiment in the human breast. "Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy: But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you." And again, "Thou shalt love thy neighbor as thyself." The apostle says, "Love worketh no ill to his neighbor;" and, "the whole law is fulfilled in one word, even in this, Thou shalt love thy neighbor as thyself. Be not overcome of evil, but overcome evil with good." But I might have avoided this circumlocution. The divine teacher has comprised the whole of moral and social virtue in a single sentence: "All things whatsoever ye would that men should do to you, do you even so to them, for this is the law and the prophets." These are the maxims of christian morality. This is the system of social virtue recommended and enforced in "the

glorious gospel of the blessed God." We say of it, as the inimitable Watts did of its divine author,

"Did all the world this system know,  
Then all the world would love it too."

4. Before the promulgation of the gospel, an impenetrable gloom brooded over the prospects of futurity. No ray of light gleamed from the dark casements of the tomb. Eternity was a contemplation full of depression, discouragement, and horror. Death presented an aspect terrific and appalling. To the bewildered and distracted imagination, its approach was "the besom of destruction" to extinguish intelligence, to sweep away every fond delight, every tender comfort. If some glimmerings of hope were, at times, indulged, a painful uncertainty, but little preferable to despair, embittered the anticipations of "a future and a better world." But of heavenly extraction, the soul of man desired to live forever. It sighed for immortality. Desire prompted deep inquiry and patient investigation. Philosophy labored with commendable perseverance to substantiate the truth of man's future existence. But the loftiest powers of human reason grasped, and grasped in vain, to reach indubitable evidence of its certainty. The vagaries of Plato, and the dreams of Aristotle, never extended beyond the circumference of languid hope. They ended in the twilight of possibility. But not so with the teachings of the Lord Jesus. "He spake as never man spake." His gospel sheds the meridian light of day on this superlatively interesting subject. "The author and finisher of our faith," announced the doctrine of the resurrection, by informing his disciples, that "he should suffer many things of the elders, and the chief priests, and be killed, and raised again the third day." This communication would naturally excite the curiosity, and produce the most critical observation both of his friends and enemies. He actually died and rose again agreeably to the prediction. He personally and repeatedly appeared after his resurrection to a competent number of credible witnesses. More than five hundred



individuals, whose testimony would not be scrupled in a court of justice, received ocular demonstration of the fact. The circumstances attending his death and re-appearance were such, as to render imposture impossible. Here of course all doubts with respect to this hitherto perplexing subject were effectually removed. Jesus positively died, and positively lived again after death. "The Lord is risen indeed." And he declares with divine authority, "I, if I be lifted up from the earth, will draw all men unto me. Because, I live ye shall live also." This is emphatically the desire of all nations.

*Lastly.* Assured of a future existence, men are anxious to know whether it will be a *happy* or a *wretched* one; what *preparations* are necessary; and *how* they may obtain them. This information is ready and ample in the doctrine of Immanuel. "All the promises are in him yea, and in him amen, to the glory of God. He shall swallow up death in victory; and the Lord God shall wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth; for the mouth of the Lord hath spoken it. And there shall be no more death; neither sorrow nor crying, nor yet any more pain. As in Adam all die, even so in Christ shall all be made alive." All shall be made alive in Christ, and "he that is in Christ is a new creature." Where is the nation, where the individual, that does not sincerely desire the truth of these divine promises? The sublime poet was unquestionably correct in representing happiness as the great destination and desire of our existence.

"O happiness, our being's end and aim."

And according to the doctrine of God our Saviour, this is no less our destination, than desire. For "in the dispensation of the fulness of times, he will gather together in one, all things in Christ, both which are in heaven, and which are on earth, even in him." Faith, repentance, and holiness of heart are essential preparations for future, as well as present happiness. And the gospel declares, "By the same spirit he giveth faith. Him hath

God exalted with his right hand, to be a Prince and a Saviour, to give repentance to Israel, and forgiveness of sins. God hath also to the gentiles granted repentance unto life. Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. Behold, says Jesus, I make all things new, these words are true and faithful." Glory to God in the highest, for the desire of all nations, has in truth, come!

The remaining particulars require but little labor, except a brief application of the doctrine already advanced. "I will fill this house with glory, and the glory of this latter house, shall be greater than of the former, saith the Lord of hosts." The superior glory of the second temple did not consist in its exterior magnificence and splendor. In this respect it was greatly inferior to the first. "Who is left among you, says the prophet, that saw this house in its first glory? and how do ye see it now? is it not in comparison of it as nothing." It was the heavenly doctrine taught in the sacred temple, which imparted to it its transcendent glory. "The brightness of the Father's glory" entered it, and spake as one having authority, the words of eternal life. Without this, no ray of superior glory would have gleamed through its apartments. But the august presence of the Redeemer, "full of grace and truth, as the resurrection and the life, as the salvation of God" to the whole world, filled the temple with unparalleled glory. Infinite, unlimited, immortal grace and mercy brightened and blazed from the doctrine of the Lord Christ, through all the parts, and issued through every aperture, with immeasurable refulgence. "The law which made nothing perfect" was taught in the first, and the gospel, which "presents every man perfect in Christ Jesus," was promulgated in the second temple. In this consisted chiefly its incomparable glory. We might as well talk of the glory of a triangle, or honor of a pyramid, as of the glory of the house of worship, when disconnected with the manifestations of divine mercy in it. Dissociated



from "the gospel of our salvation," there is no more glory in a christian church, than there was in the temple of Venus or of Jupiter Ammon. The boundless riches of divine goodness displayed in the genuine doctrine of Christ, is the real glory of his temple. The unrivalled glory of God consists essentially in the superabundance of his goodness. When Moses requested to see "the glory of God," the return was, "I will cause all my goodness to pass before thee." The infinite and impartial goodness of our Father in heaven impressed upon the gospel an incomparable glory. The apostle Paul in a comparison of the Mosaic with the evangelical dispensation, says, "If the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious, had no glory in this respect, by reason of the glory that excelleth." And the angel, who declared the gospel to be "good news of great joy which shall be to all people," saw in it, "glory to God in the highest," by establishing "peace on earth and good will towards men." To the proclamation, defence and enjoyment of this gospel, this elegant and convenient edifice is now solemnly set apart. It is exclusively devoted to the riches and triumphs of grace divine, which will produce in the heart exalted piety to God; pure and undefiled religion; and the most perfect morality. The presence, and unsearchable riches of Christ will be the glory of this house. Here his doctrine will "drop as the rain and distil as the dew" on the hearts of the old and the young. Many houses of worship have been erected in this place before it, but we trust that the glory of this latter house will be greater than any of the former. The more grace is preached, and the divine goodness proclaimed and understood, the greater glory will illuminate this temple of praise and of homage. The result will be the fulfilment of the promise in the last clause of the text.

IV. "In this place will I give peace, saith the Lord of hosts." The Saviour of the world is styled in the

scriptures, "The Prince of *Peace*." And it is said of him in this illustrious character, "Of the increase of his government and *peace*, there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it, with judgment and with justice, from henceforth even forever." When the venerable Simeon clasped this infant "Prince of Peace and of life" in his arms, he exclaimed in delightful extacy, "Lord now lettest thou thy servant depart in *peace*, for mine eyes have seen thy salvation, which thou hast prepared before the face of all people ; a light to lighten the gentiles, and the glory of thy people Israel." The gospel of Jesus is emphatically termed, "The gospel of *peace*." Through the stated ministry of this gospel, the glorious God will impart the calm enjoyment of sacred *peace* in this place. You will have *peace* in believing, *peace* with God, *peace* with Jesus, *peace* with each other in the intercourse of life, and *peace* divine in the anticipations of eternity.

A word to the Pastor elect, and the Society in this place, and I close.

*Dear Brother*,—Language is too feeble to express the emotions which distend and enrapture my heart on this momentous occasion. Joy on a review of the past, and anxiety in the anticipations of the future, fasten upon my feelings. God has made you an instrument of his glory in this place. The expeditious completion of this stately and beautiful house of worship, is among the fruits of your labors in the ministry of reconciliation. We have now solemnly consecrated this superb edifice to the service of God, and the advancement of the cause and kingdom of Christ ; and it surely forms one of the happiest days of my life. The hearts of your brethren are rejoiced, and the enemy is confounded. The smiles of heaven are upon us. We share the felicitations of angels, and the multitude of the heavenly hosts, who welcomed the Saviour to the field of his mediatorial labours and triumphs. The tidings of this day's solemnities will gladden the venerable hearts of the parents



whom we love. They will help to ease them down the declivity of life. They will brighten and bless the setting sun of their mortal career. How blissful the thought. Here you are to exhibit the lovely traits in the character of him, who is "the desire of all nations." Here you are to preach the gospel of the Prince of Peace. Here, in a word, you are to break the bread of eternal life to the sheep and the lambs of the great and good Shepherd. Be faithful in your high and holy vocation. Dishonor not this splendid temple with the traditions of men. Profane it not by limiting "the Holy One of Israel." Fearlessly "preach the gospel of salvation to every creature," who shall assemble here; and having "finished your course with joy," as a faithful steward of the manifold grace of God," may you share the plaudit of your divine Master, and be welcomed into "the house not made with hands, eternal in the heavens."

*Brethren of this Society*—Permit us in the sincerity of our hearts, and amid the overflowings of mutual joy, to congratulate you on the success which has crowned your exertions to provide a convenient house for the worship of God. Accept, brethren our cordial felicitations on its expeditious completion, and the appropriate solemnities of this day. You have been eminently favored of God; for "except the Lord build the house, they labor in vain that build it." "This is the Lord's doings and marvellous in our eyes." You may with propriety adopt the thankful language of the Psalmist, "He hath not dealt so with any nation." Ninety days since, and the axe or the hammer had not been heard upon this building, now it is finished with characteristic taste and skill; and its lofty spire reaches the tidings of your piety and success to the neighboring heavens. Held in the hollow of his hand, the Master of assemblies has suffered no accident or harm to occur during your rapid movements. Animated by his spirit, and guided by his counsel, you have thus far done well. Persevere, brethren, in your heavenly course. "Let brotherly love continue. Keep the unity of the spirit

in the bonds of peace." Be punctual in your attendance on the worship of God, in this temple erected to the honor of his name. Amid these finished specimens of human genius and taste, may your hearts be painted with the virtues and graces of the gospel by the celestial pencil. May your minds be polished with the knowledge of him, "whom to know is eternal life," and your hearts burnished by that "holiness without which no man shall see the Lord." Long may you and your children enjoy the privileges of this sanctuary, and make but one noise "in thanking and praising the Lord, saying, For he is good; for his mercy endureth forever." AND NOW TO THE FUTURE SOLEMN WORSHIP OF ALMIGHTY GOD, AND THE PREACHING OF THE PURE GOSPEL OF ETERNAL LIFE, WE DEVOUTLY CONSECRATE AND DEVOTE THIS HOUSE. MAY HE EVER FILL IT WITH THE GLORY OF HIS BOUNDLESS MERCY, AND GIVE THAT "PEACE WHICH THE WORLD CAN NEITHER GIVE NOR TAKE AWAY."

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#### FREE DISCUSSION.

The opposers of Universalism in this religion appear to agree in the opinion, that a *controversial* investigation of the subject, would eventuate in the prevalence of that doctrine. But if they are fully convinced that their doctrine of *endless sufferings* is contained in the words of revelation, and that ours of the final *restitution of all things*, is not; and if they have all the learning, talents and other advantages on their side, how can it be made to appear that they would be losers by a free and fearless discussion of disputable points. Learned and celebrated ministers are busily engaged in warning their friends and neighbors against reading books and publications in which the impartial goodness and universal salvation of God are maintained, and excite the popular prejudices against us, by artful misrepresentations of our doctrine. A few questions in relation to



this subject may be interesting and proper. If Universalism be wholly unscriptural, why need it be misrepresented? Why do our *spiritual guides* attempt to make people believe, that we contend for salvation in sin—deny the need of a Saviour—do away all punishment for sin—and disbelieve the scriptures? What statements can involve a more palpable absurdity, than that which asserts that such as believe in the salvation of all men from sin and unholiness, through the Lord Jesus, hold to salvation in sin, and yet deny the need of a Saviour? Why do not our opposers come forward with extracts from Universalian authors, and prove their assertions? If we are so manifestly absurd in our profession, would not a short controversy put the question at rest, and confound us at once? To allow such a system to prevail, unrefuted and unexposed, is an indication of great indolence or unfaithfulness.

But our religious adversaries know better than to engage in a controversy on those points; they are well aware that we should expose their misrepresentations and fallacious reasoning. They do not suppose they could make *one convert* to the truth, as they call it, by a fair and full discussion of the controverted points, otherwise they would embrace the opportunity, as they are frequently heard to declare, that they would subject themselves to any temporary inconvenience, to be made the means of *one* such conversion.

To dispose of this subject to the best possible advantage the opposers of our doctrine, declare themselves averse to *controversy*, and desirous of promoting peace; but their pacific disposition does not lead them to refrain from representing us as being contentious, and ambitious of public disputations and discord. We believe one half the parochial visits of several divines in this vicinity, are intended to counteract the prevalence of the doctrine of impartial love and grace. The reader may decide how far such conduct, and such insidious attacks, correspond with their professed desire to preserve peace, and to what degree they manifest the

ingenuousness and dignity of the faithful servants of Jesus. Be it remembered, however, that we are sentimentally opposed to mere controversy, and would our religious opponents treat our views with decorum, and allow them to stand on the premises we have stated, there would be no disputation between us. No instance can be named in which we have challenged a controversy with any divine who has pursued a proper course, not having abused our sentiments nor reputation. Personal invective, clandestine abuse, doctrinal misstatements and public neglect, have been, and will continue to be, subjects of severe animadversion and exposure. The doctrines which lead to such practices ought to be exposed and rejected.

The most artful scheme which has been adopted to prevent the progress of Universalism, is, to discourage the publication of our doctrine, lest it should destroy our own societies. Men who are *avowed enemies* to our cause, and who have spared no pains in *defaming* its advocates, will now come forward with tears in their eyes, and pretend to be greatly alarmed, lest *we* should do something to injure our own cause!! Wonderful friendship! Little short of disinterested benevolence! They feel much concern lest the editor of the INTELLIGENCER should make enemies of the learned ministers in this region, and be unable to withstand their united opposition. But when it is made to appear that *any of them* are more haughty or less friendly, than they have uniformly been, and take more pains to make people believe he is a very wicked man, the editor will make his acknowledgment and take all the blame to himself. No; candid reader, instead of giving any just cause of offence, we have met misrepresentation with truth, opposed to their enmity, good will; when they pray for our downfall and destruction, we pray for their prosperity and salvation; and when they deny us the common privilege of christians, we open our doors and hearts to them, and bid them welcome to every privilege we can confer. These are truths which no man



can reasonably deny. And we hope hereafter, to write in such a manner, in defence of pure undisguised Universalism as to be willing to have our children read our arguments by our death-bed; and so far as the disposition of heart is concerned, be willing to have them engraven on our tombstone. With sentiments of friendship to all our fellow christians, we should rejoice in the interchange of social duties, and would spread the mantle of charity over a multitude of errors.

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FOR THE CHRISTIAN INTELLIGENCER.

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ON DEATH.

REV. EDITOR—It is, indeed, becoming in us, mortals of a day, to put away at times, the gaudy trifles which engross our earthly attention, and with minds seriously impressed with its important solemnities, look forward for a little time and contemplate the hastening period of dissolution. However *convinced* we may be of it, it is to be feared that we, too little, *realize* the fact, that the period is fast approaching, when *we must die!* When we must look on all we are leaving, then no longer ours;—when we must be torn from all the interests and the ties which now engage and bind us here;—when we must witness our own beloved friend, in all the bitterness of woe, pointing, o'er our death bed, the parting anguish. Surely that period *must* come, and as surely it becomes us to anticipate it, and to prepare for it.

GENTLE READER, whoever thou art, permit a friend to an audience with thee. Hast thou ever realized that THOU MUST DIE? Hast thou so profitably contemplated that last and greatest of scenes, that thou canst say to the stern monster, death, “welcome, when thou wilt; I am satisfied in trusting to my Father’s love?” If thou canst *not* say this;—if thou hast never contemplated that trying hour, let me invite thee to view the

innumerable memorials of thine own instability, and to look for once to the "time of thy departure," which, at farthest, "is at hand." Think, Oh my friend! what will then be thy feelings. Canst thou feel the cold chills of death gathering upon thee, and hear it pronounced that THOU ART DYING! Canst thou look upon thy grief given and bewailing friends, children, partner. Canst thou find that thy hold on time and earth is giving way forever, and yet think, that thou wast justifiable, when in health, not to bestow a serious thought on these things;—that, thou wast excusable for not preparing for so distressing an hour? Methinks not. Let it not then be charged to a timorous disposition, if we endeavor to impress upon thy mind, the trials of that distressing period, and to set forth some requisites, necessary to prepare us for its approach.

I am not among the number of those, who would contend, that, the *sentiments* and *feelings* of the dying man are always indicative of his future, *eternal condition*. It seems far more reasonable in me, to consider the former, the effect of his ideas of the *latter*, rather than that his eternal estate is the effect of the former. It will appear plain then, that to prepare us for passing, calmly, through "the dark valley of the shadow of death," it is necessary that we have a firm confidence in God our Saviour, and that we can say with the poet;

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"Death  
 "Conducts us to our home, and lands us safe  
 "On the long wish'd for shore."

Nor is it of so much consequence what particular sentiments of religion we may have embraced in life, since all have afforded, in most instances, a quiet exit. There is one thing, which will grant us all we need, and to this all agree, that, *a firm confidence and trust in God, as our Father, Friend, Redeemer and Saviour will ensure us submission, peace and transport at the hour of dissolution*; and let me add, nothing short of this can make the bed of death, welcome. This, we all may possess, as it is but learning, and believing God as he is, possess-



ing the above characteristics. Let us then, my FRIEND, examine ourselves and see, whether our confidence in God's Paternal attributes is so strongly fixed, that we can cheerfully say with the Apostle, "I am now ready to be offered," and with the Saviour of the world, "Thy will O God be done;"—whether we can look upon death and the grave without being moved, and, in view of the glorious triumphs of the Son of God, unite with the poet in addressing the latter :

"Thou O grave! must render up the dead,  
 "And with high interest too. They are not thine,  
 "But only in thy keeping, for a season,  
 "Till, the great promised day of RESTITUTION,  
 "When loud diffusive sound, from brazen trump,  
 "Of strong-lung'd cherub, shall alarm thy captives,  
 "And rouse the long, long sleepers into life,  
 "Day-light and LIBERTY."

W. D\*\*\*.

## STRICTURES

On a paragraph in the "Christian Mirror,"  
 No. 5.....Columns 2 and 3.

THE article to which we allude, appears to be an indirect reply to a communication sent to the editor of the Mirror for publication; requesting him to show the propriety of calling the doctrine of ENDLESS MISERY as held by Calvinists one of the *doctrines of grace*. Mr. Rand does not object to being considered a *strict Calvinist*, but attempts, as will be seen by the following strictures, to evade the *main question*, and divert the attention to other points. He says,

"Some persons may be at a loss to understand the propriety of calling the doctrines of depravity, of condemnation by the law, and of future punishment, doctrines of *grace*. It is only when we speak in a general way, that the expression is strictly just. Such are the doctrines of grace, as they make a necessary part of a whole system of gospel doctrines, and form a dispensation of mercy and grace to guilty and condemned sinners, in danger of eternal woe. We say, a *necessary* part; because;

where there is no just condemnation for sin, there can be no place for mercy, no room for the exercise of grace," &c. &c.

Now to what does all that amount, in reply to the inquiry for calling the doctrine of *endless misery*, which Mr. Rand calls "future punishment," one of the *doctrines of grace*? Just nothing. The question was proposed in strict connexion with Calvinism in general and "as making a *necessary* part of their *whole system*." It was admitted to be *so necessary* as to be decreed from eternity. The main question still remains unanswered, viz. *How can God be gracious, in making the endless misery of some men, a necessary part of a whole system?* If that be *merciful*, what would be *cruel*?

Mr. Rand allows that "Where there is no just condemnation for sin, there could be no place for mercy, no room for the exercise of grace?" "Will he now shift about, and say, God will not save *all men because* they are *justly condemned* for sin," without which, he could not save them? This he must do, or he overthrows his system at once. According to his views, if "justice did not *condemn* and banish the—*impenitent*," there would be no place or room for the exercise of grace and mercy, in their salvation. What a solecism then it must be, to contend that he will not save them, because they "are justly condemned;" i. e. are in a fit situation to be saved! St. Paul says, "As—judgment came upon *all men to condemnation*, even so,—the free gift came upon *all to justification of life*." Rom. v. 13. This is apostolic doctrine of grace!

If Mr. Rand maintains that "future punishment is *merciful and gracious*, he denies its eternity, and makes it *disciplinary*, which closes the controversy. Should he assent to that truth, he would not have to contradict one part of his system, to support another part.

Believing Mr. Rand was a strict and consistent Calvinist, we presumed he would be *pleased* with the *final misery* of the impenitent, and, as a co-worker with his God, do all in *his way* to accomplish it. But he appears *desirous of defeating* the designs of his God, and



*prays* for the salvation of those, whom he believes were destined to be finally lost. Dear reader, to *what* God do you suppose he addresses his prayer? Not to the one, surely, who *decreed their damnation*! It can hardly be called *serious* for a man of common sense, to pray to an *unchangeable* God, to save those whom he has fore-ordained to *endless misery*. If Mr. *Rand* be sincere, he prays that *his doctrine* may be *false*, and ours be true; and, in this respect we agree. The reader is requested to pause for a moment, and settle in his own mind, whether Calvinists, *as such*, can sincerely and fervently desire and pray that "all men may be saved;" when they say, "the *substance* of the doctrine is fully expressed in these words, *Ye shall not surely die*?" Do they "agree with the first and great deceiver" in their *desires* and *prayers*, or are they *hypocritical* in such pretensions? The truth is, the people are so *deceived* by such sophistry, as to be pleased in hearing the ministers pray, for the truth of the very doctrine, which they profess to believe is *false* and of *licentious tendency*!! Did their *prayers* and *sermons* agree, the cruelty of *their* God and the "malevolence" of their hearts, would soon be discovered by their hearers. *They HATE the doctrine in their HEARTS.*

Mr. *Rand* pretends that Orthodox ministers exercise "compassion or mercy" in "warning men of imminent danger, of which they are ignorant." This we deny; because their "whole system" regards man as "*totally depraved* and *helpless* in consequence of Adam's sin; his entire *inability* to obey, being infinitely criminal." "All *warnings* and *invitations* to the finally impenitent, will *increase the severity* of their endless sufferings." Can such warnings and invitations be merciful and compassionate? No. To adopt Mr. *Rand's* own comparison. Should he "awake his neighbor from profound sleep, when his house was on fire, and warn him to escape or he would perish," when he knew he was unable to escape, God having decreed he should be burnt, and then upbraid him, while suffering in flames, for not

yielding to his solicitations, would he not be just as merciful as Calvinists are, in *awakening* and *warning* the impenitent ! 'The only compassion they exhibit, is, a disposition to *arouse the reprobates*, that they may go, *wide awake*, into "the pains of hell forever." It is not unfrequent for those *merciful preachers*, after having proclaimed the *universal love* of God, in the salvation of a *part* of the world, and the *unceasing torment* of all others, to *exult loudly* before their hearers, that they have *lovingly* given them those offers and warnings, which will testify to their *condemnation* in the day of judgment, and *like arrows dipped in poison*, pierce their very hearts, in "eternal wo."

To avoid such consequences, should Mr. *Rand* take another position, and contend that it is not the design, really, to benefit the impenitent, but that the righteous "may escape eternal wo," it involves him in *two* contradictions, instead of one. For in the first place, it exposes the hypocrisy, in pretending to befriend the reprobates ; and secondly, it renders the warnings entirely nugatory. If "the righteous were *elected* from eternity to *eternal life*," they never were in *danger* of endless wo. To pretend the contrary, is of all things the most preposterous. So that Mr. *Rand's* old house of Calvinism is *on fire*, whether he escapes or not.

Let the *Editor* of the *Mirror* prove, that it would be "cruelty, to attempt to render men more unguarded and blind to real danger," and yet, that "there is no *cruelty* in God," in creating them to damn their souls forever, and the controversy will be at an end. Or let him prove that any who ever have been, since "eternity," exposed to such danger, can be benefited or injured, *essentially* or as respects their final destination, by any thing we can do, and we are silent. The God he worships is as much more *cruel* than any other being, as he is more *powerful*. "He made the reprobates with a determination to make them miserable forever," and is not every pretention to the contrary, while embracing Calvinism, sheer deception and sophistry ?



Should Mr. *Rand* continue throwing out his sarcasms against Universalism, as he has done since editing the "Mirror," we shall feel justified, in making a fair and friendly exposition of his insidiousness, that we may guard the public against misrepresentations, defend the reputation of our brethren in the faith, and if possible, lead him, to *repentance* and *reformation*. We rejoice in believing he is a fellowheir of eternal life, and whenever he surmounts his overgrown hostility to the doctrine we believe, and manifests that neighborly and merciful disposition, which professors of the christian religion, should possess towards each other, our heart would overflow with gladness in forgiving the past, and in hailing him in *mutual ardent affection*, as a *brother* for Jesus' sake.

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FOR THE CHRISTIAN INTELLIGENCER.

### ORTHODOXY.

MR. EDITOR—As some readers complain that you misrepresent Calvinists, by saying they expect to be happy in heaven, while beholding the miseries of the damned, and more especially, as you have ingeniously represented them in your "Explanatory Sermon, on the Parable of the rich man and Lazarus," I send you the following extract from a book, entitled, "Universalism confounds and destroys itself." By J. SPAULDING, D. D. (See p. 356, printed, 1805.)

"As the redeemed in heaven will forever behold that awful sight in hell, that exquisite torture, horror and despair, they will have the best opportunity to see what themselves deserve—from what they are redeemed. They will look down—and *see their own nearest kindred in hell, under all the bitter agonies of death, and stand unmoved at the sight.* They maintain perfect calmness and undisturbed joy. They hear the great Judge pronounce the awful sentence. They see all the wicked sink down to hell, and hell moved with devour-

ing flames to meet them ; a sight infinitely more dreadful than the sinking of worlds."

This extract is not presented Mr. Editor, to stain a page of your publication, but simply to show your readers, that Calvinism has not been misrepresented. *Edwards* on the "Eternity of Hell torments," says, (p. 419.) "The sight of *hell torments* will *exalt the happiness* of the righteous forever." All Orthodox writers hold up the same doctrine. But my blood freezes at the thought ! and I write no more. W.

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### MISCELLANEOUS.

#### ANOTHER CONVERSION.

A clergyman, a Mr. Thompson, of the Methodist persuasion, lately arrived in Philadelphia, from England. The Methodists brought him forward as their champion, to refute the Universalists in their discussions in the Berean Society, where Mr. Thompson was convinced of the error, and acknowledged the truth. He is now preaching the doctrine of the restitution of all things.—*Gospel Herald*.

N. B. Mr. Thompson has lately delivered a course of Sermons on the Unity of God and the salvation of all men, which are published in the City of Philadelphia.—EDITOR.

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#### NEW HYMN BOOK.

The "Psalms and Hymns, for social and private worship ; carefully selected from the best authors," by Br. DAVID PICKERING, is now published, in a neat 12 mo. volume, containing 525 Sacred Songs, to which is subjoined, a "Brief Summary of the Universal Faith," and several Prayers. We are happy to give our opinion, that the above Selection is decidedly preferable to any Hymn Book we have seen, embracing a variety of Hymns judiciously arranged in alphabetical order. We hope the work will be liberally patronized, and by becoming extensively useful in the Zion of the Lord, abundantly reward our dear Brother for his unwearied exertions, in compiling, arranging and publishing so meritorious a work.



### MORE MEETING HOUSES.

We rejoice to receive information that our friends in the City of Hartford, Conn. are blessed in their endeavors to maintain the truth of God, and under the able ministry of Br. R. Carrique, are receiving accession to their numbers, and are making preparation for building a house for public worship, during the ensuing season.

"The Gospel Herald," also announces the probable erection of another Chapel in that City, for the free promulgation of the salvation of God to every creature. Not having the paper before us, we are not able to state the particulars.

### NEW PUBLICATION.

A weekly paper has recently been commenced at Buffalo, N. Y. at two dollars per annum, called the "*Gospel Advocate*," edited by Br. THOMAS GROSS, devoted to the dissemination and defence of the doctrine of Universal grace and salvation, as proclaimed in the gospel of the Son of God. We have not seen the paper, but hearing of its probable usefulness, wish it an extensive circulation.

### DEDICATION.

The new and elegant brick Meeting House, in Hartland, Vt. was publicly and solemnly dedicated to the worship of the one God and Saviour of all men, on the 5th of February. Br. Ballou, of Boston, delivered the dedication Sermon, and Brs. Bartlett, Willis and Skinner, took part in the services. The audience was very numerous and attentive. May our friends and brethren meet oft in that house, to their mutual edification, felicitation and divine comfort.

### ANECDOTES.

A countryman meeting the Prince, bishop of Strasburg, at the head of an army, asked him how a successor to the peaceable Apostles could so far violate his sacred office, as to lead to war? "I do not lead them as an *Archbishop*, but a *Prince of Strasburg*," was the reply. "I should like to know," said the countryman, "if the Prince of Strasburg should chance to go to the devil, what would become of the *Archbishop*."

*Literary Gasket.*

A country parish in New-Hampshire proposed to their pastor to raise his salary from \$250 to \$300 per annum. "Spare me, my christian friends," replied the worthy man; "It is a wearisome burden to collect the 250 : I should be worn to death by trying to scramble together the 300." *N. A. Review.*

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## POETRY.

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### THE NATIVITY.

NO war nor battle's sound  
Was heard the world around ;  
No hostile chiefs to furious combat ran ;  
But peaceful was the night,  
In which the Prince of light  
His reign of peace upon the earth began.

The shepherds on the lawn,  
Before the point of dawn,  
In social circle sat ; while all around  
The gentle fleecy brood,  
Or cropp'd the flow'ry food,  
Or slept, or sported on the verdant ground.

When lo ! with ravish'd ears,  
Each swain delighted hears  
Sweet music, offspring of no mortal hand ;  
Divinely warbled voice,  
Answ'ring the stringed noise,  
With blissful rapture charm'd the list'ning band.

They saw a glorious light  
Burst on their wond'ring sight,  
Harping in solemn choir, in robes array'd,  
The helmed cherubim,  
And sworded seraphim,  
Are seen in glitt'ring ranks, with wings display'd.

Sounds of so sweet a tone,  
Before were never known,  
But when of old the sons of morning sung  
While God dispos'd in air  
Each constellation fair,  
And the well-balanc'd world on hinges hung.

Hail, hail, auspicious morn !  
The Saviour Christ is born :  
(Such was th' immortal seraph's song sublime.)  
Glory to God in heav'n !  
To man sweet peace be giv'n,  
Sweet peace and friendship to the end of time !

*Milton, altered by Rev. Dr. Gardiner.*